



陳佐洱「兩化」忠言值得深思

中英社評

由全國港澳研究會等機構主辦的「香港在國家發展戰略中的地位和作用」論壇，昨日在港舉行，多位內地及本港學者專家在會上發言，就金融、法律以至「一帶一路」議題發表了看法，發言大多指出香港在國家發展大戰略中仍具有不可替代的優勢和地位，但香港近年愈見嚴重的「內耗」問題需要解決。

如此眾多的兩地專家學者共同為香港特區「把脈」、「開方」，不說成效如何，光是一份誠意已教人感動。而毋庸諱言，近年香港在GDP、旅遊、貨運、城市綜合競爭力方面的國際排名及全國排名不斷下降，社會內部政治爭拗不斷，去年更發生了長達七十九天的違法「佔中」行動，香港還能不能在激烈的競爭中繼續保住優勢、貢獻國家而不致被「邊緣化」，從專家學者的發言看來，可以說是「心所謂危」以至頗有「恨鐵不成鋼」之意的，值得港人關注。

而其中，全國港澳研究會會長陳佐洱題為「為了香港未來的發展」的一番話，在眾多發言中更是毫無保留、句句「到肉」的。陳佐洱一向直言、敢言，港人對他並不陌生，回歸前指出香港社會福利開支過大會導致「車毀人亡」的警告，儘管有些人「唔啱聽」，但仍不能否定其言是出於善意和有遠見的，直到今天，是否應成立「全民退休保障」仍然是一個極具爭議性的議題。而相比起當年的「車毀人亡」，陳佐洱昨天提出的「兩化」：必須「去殖民化」和不能「去中國化」，引起的關注和反應相信會更強烈。

事實是，兩個「化」，聽起來令人不太「舒服」，但不能不承認，當前港人社會現實中確實是存在相關問題或傾



▲「香港在國家發展戰略中的地位和作用」論壇早前在港舉行，陳佐洱發表了題為「為了香港未來的發展」的講話 資料圖片

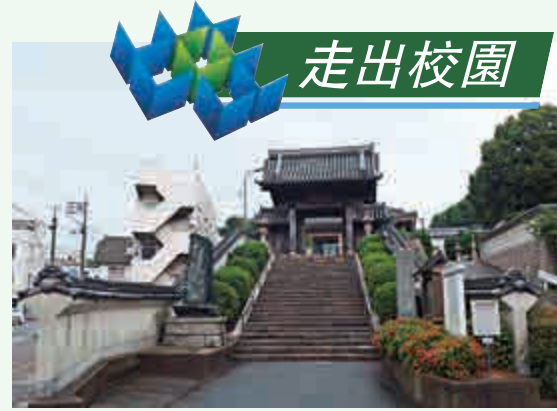
向，在一些涉及到「一國」的重大原則問題上未能正確對待中央在港的憲制角色、地位和權力，是不爭的事實。二〇一七特首選舉，必須由提委會提名、選出的特首必須愛國，都是基本法和全國人大八·三一決定的規定，代表了中央意志，但在港人社會卻沒有得到應有的落實和尊重，反對派公然提出「還我普選權」和「港人特首港人選」，極少數本土勢力激進分子更在活動中公然打出港英殖民政府時代的「龍獅旗」，如果把這種極端對立、對抗的行為稱之為「去中國化」或「變殖民化」，可說並不為過。

必須指出，不管是認同或接納某一說法，激進反對派和鼓吹「港獨」的本土勢力，正在千方百計進一步掀起抗拒中央、排斥「一國」的惡浪，他們甚至已準備在未來的區議會選舉中以「守護我城」作為招徠。而不能不警惕的

是，這種論調在部分青年學生中是有市場的，所謂「反國教」行動隨時會捲土重來。

因此，陳佐洱作為一位親歷香港過渡回歸、專研「一國兩制」的專家，在此時此刻提出「兩化」，並不是空穴來風、無的放矢，而是有所根據和針對的。香港已經回歸十八載，在「一國兩制」下，任何公然違反基本法，無視國家主權、安全和利益的行為都是為法所不容的，對國家、對「兩制」都會造成損害，而最終受害的只會是港人社會。一些人認為鼓吹「去中國化」者只是極少數，影響不大，但其惡行在經濟上已令港旅遊業進入寒冬，在政治上更會嚴重衝擊和破壞兩地的溝通互信，是不能聽之任之的，就如陳佐洱所說，「該去的要堅決去掉，不該去的絕不能去掉，該管的一定要依法管起來。」

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日本下關「李鴻章道」

日本下關市甲午遺蹟除了春帆樓、日清講和記念館外，還有「李鴻章道」和李氏會住過的引接寺。

「李鴻章道」是一條位處山麓的狹窄小徑，從春帆樓旁延伸出去，顧名思義，當然是李鴻章曾走過的路，以中國人為路徑命名，在日本極為罕見。這條貌不驚人的日本小徑究竟與中國的李鴻章有何關係？原來李鴻章於1895年3月19日抵達馬關，次日出席在春帆樓舉行的日清談判會議，會談數日而無結果。3月24日下午4時15分，李鴻章乘轎返回宿舍引接寺，快到目的地時，一名無業青年小山豐太郎突然奔向前，向李鴻章開槍，擊中左眼下部，血流不止，李氏登時「眩暈」。

小山行刺李氏的目的在於破壞日清和談，希望日本繼續擴大戰爭，最後他被判處無期徒刑。李鴻章大難不死，逐漸康復。行刺使節事件發生後，日本的國際形象大壞，談判主事者一怕李鴻章藉機回國，中斷談判；二怕西方列強乘機干涉，於是同意李氏此前多次提出的停戰要求。

4月10日，雙方恢復談判。為了避免再次發生意外，李鴻章往返春帆樓和引接寺時不再走大路，改走山麓小徑，久而久之，此徑便被稱為「李鴻章道」，從俗稱變為正式名稱，直到今天。行走李鴻章道，全程不足五分鐘。今天漫步道上，有在香港「行山」的感覺，也會想起120年前的往事，腦海不禁泛起康有為的《過馬關》詩：「碧海沉沉島嶼環，萬家燈火夾青山。有人遙指旌旗處，千古傷心過馬關。」

引接寺為日本佛教淨土宗寺院，始建於1560年，堂舍毀於1945年戰火，今僅存「三門」。引接寺聞名於世，主要在於曾接待大清使節李鴻章。

(抗戰勝利七十周年·三)
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▲「李鴻章道」的漢字路標

時事英語

慎用有關身體健康的Apps

自2007年面世以來，智能手機 (smartphone) 這項創新科技 (innovative technology) 已大大改變人類的生活方式。在各種公眾、社交場合甚至家庭餐桌上鮮見寒暄交談，不少人只顧低頭玩手機，沉浸在自己的虛擬現實 (virtual reality) 中。中文形象地稱呼這類人為「拇指族」、「低頭族」甚或「猿人族」。

英文會把這種人叫做smartphone addict (智能手機上癮者)，但近年來更流行的術語是phubber，來自動詞phub。2012年，為了更準確描述「拇指族」這一新現象，澳洲的「麥肯一墨爾本」(McKen Melbourne) 廣告公司和《麥考瑞字典》(Macquarie Dictionary) 編輯部邀請一幫辭典編纂者 (lexicographers)，作家 (authors) 和詩人 (poets) 一起創造一個新詞 (to coin a neologism)。

經過這些人的努力，由 phone (電話) 和 snub (冷落、怠慢) 組合而成的phub一詞誕生了，釋義為「玩手机而冷落他人」(to snub the person in front of you in favour of your smartphone)；這樣做的人就是phubber。在公布這個新詞時，「麥肯一墨爾本」廣告公司也發起了一項「別再低頭 (Stop Phubbing)」的活動，呼籲大家適時放下科技產品，轉而擁抱人性。

隨著智能手機的出現，各種應用程式 (application, APP) 也如雨後春筍般湧現出來 (to spring up like mushrooms)，供用戶免費或付費下載安裝。許多APP給人們的生活帶來便利或樂趣。一些程式開發商迎合人們關注身體健康的心理，也推出一些所謂有助改善身體機能的APP。對於後者，我們應留意是否有科學根據。最近，美國的「聯邦貿易委員會」(Federal Trade Commission, FTC) 便查處了一家名為Carrot Neurotechnology的程式開發商，指控其自稱能改善視力的智能手機App—Ultimeyes——沒有科學根據 (scientific evidence)。過去三年間，這家公司出售Ultimeyes的收入約為35萬美元，此次被FTC 罰款15萬美元，罰款撥歸一項用於補償顧客的基金。

亦然

快訊

2015古蹟周遊樂開始

「2015古蹟周遊樂」將於十月至十一月期間舉行，25幢用作藝術及文化場所的歷史建築將於特定時間內開放予公眾參觀，展示香港豐富的文物資源。

部分參與活動的歷史建築免費入場，另亦設有免費導賞團，名額先到先得，額滿即止。參觀者亦可於這些歷史建築內收集設計獨特的歷史建築蓋印，以作留念。

文物保育專員辦事處將分別於10月5日至10月11日和10月23日至11月25日在中環國際金融中心一期和尖沙咀香港文物探知館舉辦相片展覽，展出參與活動的歷史建築相片。

活動期間，公眾可於參與活動的歷史建築和展覽場地，以及尖沙咀香港歷史博物館、沙田香港文化博物館、香港旅遊發展局位於尖沙咀和山頂的旅客諮詢中心和赤鱗角香港國際機場免費索取「2015古蹟周遊樂」小冊子。

「2015古蹟周遊樂」的詳情，可瀏覽文物保育網站 (www.heritage.gov.hk) 或致電2848 6230查詢。

Chen Zuo'er's sincere advice worth careful pondering

A forum on Hong Kong's position and role in the national development strategy, hosted by the Chinese Association of Hong Kong and Macau Studies, was held in Hong Kong yesterday. A number of Mainland and Hong Kong scholars and experts spoke at the forum, expressing their views on issues concerning finance, law and even the "One Belt and One Road". Most of the speakers have pointed out that although Hong Kong still hold an irreplaceable position and advantages in the national development strategy, the increasingly acute problem of "internal friction" in recent years must be solved.

So many specialists from the two places have come to jointly diagnose problems and prescribe solutions for the Hong Kong SAR. Regardless of the effects, their sincerity alone is already touching enough. Admittedly, in terms of GDP (gross domestic product), tourism, shipping and comprehensive competitiveness of cities, Hong Kong's international and national rankings have kept dropping. Inside Hong Kong society, political antagonism seems incessant and ceaseless. Last year there even happened the 79-day illegal "Occupy Central" movement. Will Hong Kong still be able to hold advantages and contribute to the nation without being "marginalised"? From their speeches, the specialists have really felt the danger in their hearts and even disappointed with Hong Kong's failure to meet expectations. Their views are worthy of concern by Hong Kong people.

Among others, the address entitled For the Sake of Hong Kong's Future Development by Chen Zuo'er, Chairman of the Chinese Association of Hong Kong and Macau Studies, is even more unreserved with every sentence pinpointing. Chen Zuo'er is always outspoken, having the courage to speak his mind. Hong Kong people are no stranger to his style. Before Hong Kong's handover, he had given the warning that too much spending on social welfare in Hong Kong would eventually result in a "car crash with people killed". Although some people did not like it, his good intention and foresight could not be denied. Even today, whether a "universal retirement protection scheme" should be introduced remains a rather controversial issue. Compared with his warning about a "car crash with people killed", the two "-ations" put forward by Chen Zuo'er, namely to implement "decolonization" and to stop "de-Sinification", surely will arouse wider attention and stronger reaction.

As a matter of fact, the two "-ations" as he put it may sound not so "comfortable" to the ears of some people, but it must be acknowledged that in today's Hong Kong society related problems and tendencies do exist. It is an indisputable fact that when some major issues of principle are concerned, the Central Government's constitutional role, position and power are yet to be correctly regarded. In regard to the 2017 election of the Chief Executive, that candidates must be nominated by the Nominating Committee and that the CE elected must be patriotic are stipulated in the Basic Law and the August 31 Decision by the Standing Committee of the National People's Congress (NPC), but have not been given due respect and implemented. The opposition openly called out "Giving me back my universal suffrage right" and "Hong Kong's CE be elected by Hong Kong people", and an extreme minority of radical localists even wantonly waved the British Hong Kong colonial government's "dragon-lion" flag in public activities. It may not be an exaggeration to call such extreme antagonist behaviour as "de-Sinification" or "colonial nostalgia".

It must be pointed out that, whether a certain opinion should be accepted or supported aside, radical opposition and indigenous elements are sparing no pains to raise another upsurge of evil waves of resisting the Central Government and rejecting "one country". They are even prepared to solicit support with the slogan of "safeguarding my city" in the upcoming district council election. In this regard, we must not let our guard down, because such an argument has its influence among some young students. So much so that the so-called "anti-national education" campaign could make a comeback at any moment.

Therefore, by putting forward the two "-ations" at this moment, Chen Zuo'er, an expert specialising in "one country two systems" who had

personally experienced Hong Kong's handover, does not speak without thinking or groundlessly. Instead, his argument is well grounded and pertinent. Hong Kong has returned to the Motherland for 18 years already. Under "one country two systems", any behaviour that wantonly violates the Basic Law and ignores national sovereignty, security and interests is intolerable by the law. Such behaviour does harm to both the nation and "one country two systems", and the ultimate victim will be Hong Kong society itself. Some people may think that the advocates for "de-Sinification" only make an extreme minority with little influence. However, their evil behaviour has already economically pushed Hong Kong's tourism into a cold winter. Politically, it would even more seriously hurt and damage the communication and mutual trust between the Mainland and Hong Kong. Therefore, it must not be allowed to go unchecked. As Chen Zuo'er puts it: "What should be rid of must be rid of decisively, what should not be rid of must never be rid of, and what should be harnessed must be harnessed in accordance with the law."

21 September 2015

WORDS AND USAGE

Speak one's mind (idiom) – To be honest to people about your opinions. (直言不諱)
Examples: 1. She's not afraid to speak her mind, even if it upsets people.
2. You can always depend on John to speak his mind. He'll let you know what he really thinks.

No stranger to sth (idiom) – Familiar with something or with some place. (對...並不陌生)
Examples: 1. She's certainly no stranger to hard work.
2. The nation's disease-fighting agency is no stranger to epidemics.

Nostalgia (noun) – A feeling of pleasure and also slight sadness when you think about things that happened in the past. (戀舊，對往事的懷戀)
Examples: 1. Some people feel nostalgia for their schooldays.
2. There is an unmistakable note of nostalgia in his voice when he looks back on the early years of the family business.

Let one's guard down (idiom) – To stop guarding oneself against trouble; to relax one's vigilance. (放鬆警惕)
Examples: 1. He never lets his guard down because he trusts no one.
2. She was not ready to let down her guard and confide in him.

Specialise in sth (phrasal verb) – Spending most of your time studying one particular subject or doing one type of business. (擅長，專門研究或從事)
Examples: 1. She hired a lawyer who specialises in divorce cases.
2. I specialise in tropical medicine. What do you specialise in?

放眼天下

672

